THE INSTALLATION OF
PRESIDENT JAMES LUKENS McCONAUGHY

WESLEYAN UNIVERSITY

JUNE 5, 1925

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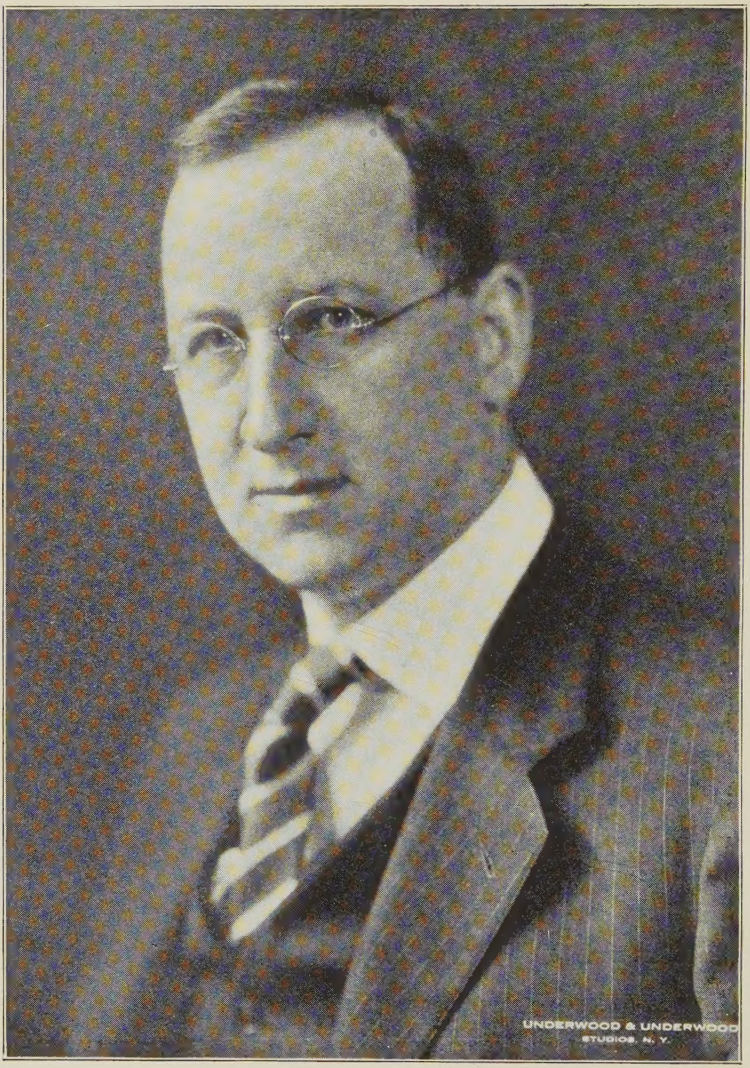

President McConaughy

THE INSTALLATION

OF

JAMES LUKENS MCCONAUGHY

AS

TENTH PRESIDENT

OF WESLEYAN UNIVERSITY

FRIDAY JUNE FIFTH

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FORMER PRESIDENTS OF WESLEYAN UNIVERSITY AND ACTING PRESIDENTS*

Willbur Fisk	Cyrus David Foss
Stephen Olin	John Wesley Beach
Nathan Bangs	Bradford Paul Raymond
*John Johnston	*William North Rice
Augustus William Smith	William Arnold Shanklin
Joseph Cummings	*Stephen Henry Olin
*John Monroe Van Vleck	*Leroy Albert Howland

The Induction

AND

The Presentation

OF THE

Charter and the Seal

Invocation

James McConaughy

Our Gracious God and Heavenly Father, father of our spirits, maker of our bodies, inspirer of our minds, we begin the exercises of this glad day by seeking Thy blessing.

Thou art the fountain of life; we praise Thee for the beauty and the glory of this June day. Thou art the source of truth; we thank Thee for this school of learning, consecrated to the search for truth, the truth that enables us to live the life of men disciplined by knowing and by serving. We thank Thee for all the noble men who have been trained within its walls for the service of God and of their fellow men. May those who follow them be wiser and better and more faithful than those who have gone before. Thou art the God of love; most of all we thank Thee this day for the gift of Thy Son, our Lord, to be the Savior and Teacher and Leader of all mankind. May we have His world vision, His supreme unselfishness, His devotion to the truth that makes men free.

On this good day we would consecrate ourselves afresh to the tasks that Thou dost entrust to us. We commend unto Thee especially the new president of this University. We thank Thee for the way in which Thou hast already used him in the inspiring of many lives that have felt the touch of his guiding hand. Anoint him afresh like the shepherd of old, called from his flocks to become the deliverer and then the developer of Thy chosen people. May this

college under his leadership play a helpful part in giving us a God-fearing, law-obeying, service-loving nation, with a vision of world need, a consciousness of world responsibility, and a world-saving gospel of truth.

We pray for those who share with him the responsibility of leadership. May the trustees be both brave and wise in entering the opening doors of opportunity. May the faculty be scholars indeed, eager for truth wherever it leads, conservators of the heritage left to us by the truth-seekers of all time. Above all, may they be obedient to the teaching of the Spirit of Truth promised by our Supreme Teacher to all who diligently seek Him. May they be real leaders of men, whose spirits shall kindle the spirits of youth in the classroom and in the contacts of sport and social and religious life.

Especially do we pray for the students of today in this institution, and in similar ones the world over. May they see the gleam and follow it unflaggingly. May they nobly decide to live not for things but for the human life around them. May they catch the spirit of Him who comes not to be ministered unto but to minister; like Him may they invest their lives for others.

And unto Him, who because He loved us, gave His life for us, to Him be the glory both now and forever. Amen.

PRESENTING OF CHARTER

The Induction and the Presentation of the Charter and the Seal

David George Downey, '84
President of the Board of Trustees

James Lukens McConaughy, Master of Arts, Doctor of Philosophy:

I count myself happy that I am privileged to represent the trustees of Wesleyan University on this notable day. During the ninety-four years of her history Wesleyan has had nine presidents. Men they were who served her with fidelity and who made a distinct contribution to the cause of Christian education. Merely to call the roster of their names is an inspiration and a challenge:

Willbur Fisk, Stephen Olin, Nathan Bangs, Augustus William Smith, Joseph Cummings, Cyrus David Foss, John Wesley Beach, Bradford Paul Raymond, William Arnold Shanklin.

Being dead they yet speak to us. They began with nothing, they ended with what we see and have. Their monument is all about us. And yet this is only part of the truth, for their greater and more enduring monument is in the more than six thousand students who came under their influence; whose ideals they shaped, whose enthusiasms they stimulated and whose characters they helped to fashion. Today, in all lands, the sons of Wesleyan gladly acknowledge their debt to your predecessors in the presidency.

In you, Doctor McConaughy, the trustees are confident that we have a successor worthy to rank with those honored names. Born in the East, trained in the best that New England offers—Mount Hermon and Yale—with teaching and administrative experience in Bowdoin, Dartmouth and Knox, combining, as you do, culture and idealism with enthusiasm, practicality, and catholicity, we feel that we may safely entrust to you the history, the traditions, the ideals of Wesleyan.

But the ideals of Wesleyan are not static; they are dynamic. Today we face the coming years. The past has been glorious; the future is to be yet more glorious. It is because we believe in the future of our college, our country and our youth that we have called you, a young man, to be the leader and the guide of the young men who in the coming years will turn to this college for training in technique and for inspiration in living.

It is, therefore, with gladness and confidence that by authority of the Board of Trustees I now declare you President of Wesleyan University, and invest you with all the powers and privileges, duties and dignities that pertain to that office. In token whereof I present you with the Charter of the University.

On behalf of my colleagues I pledge you, Mr. President, our unfailing support, and upon you and the college and its constituency here and everywhere I invoke the blessing and the gracious favor of Almighty God.

Response

President McConaughy

I accept this Charter, not as a symbol of honor and authority, but as a token of privilege and obligation.

I accept it with a sobering sense of responsibility. The high office of President of Wesleyan University, honored so greatly by my predecessors, is an invitation and a challenge.

It is an invitation to join the trustees and faculty, with whom I have already worked for four months of pleasant association, for the attainment of Wesleyan's ideals. It is a challenge overwhelming in its opportunity.

Addresses of Greeting

Andrew Campbell Armstrong

William Griffin Professor of Philosophy

Mr. President: In behalf of the Faculty of Wesleyan University I have the honor to bid you welcome. As you take up the work which your predecessors have laid down and build further on the foundations which they established, your administration commands our support. Today, our greetings go beyond this measure. For some months we have enjoyed the opportunity of working with you in the service of the University. Already we have experienced your courtesy, have learned to appreciate our community of ideas. It is therefore with pleasure that we welcome you to the leadership of the society of scholars now for almost a century established on this hill.

For all the members of this society we may not presume to speak. There are younger scholars here, still busy with their preparation for active life. Others, further on in life's journey, have come today to Alma Mater's festival; as, from afar, from market or from office, from court or parish, their hearts turn ever backward to her shrine. These have their representatives to greet you for themselves. We welcome you as those who, through the years, are to be steadily associated with you in your labors. With you, we are set to study, and to inquire, and to declare the truth. It is our part, under your leadership, to teach, to guide, even, most trying of all our duties, to discipline or control. Looking forward, therefore, we are happy to

know our ideals in unison with your own. With you, we believe—we venture still to believe—that scholarship is of the essence of a university; that it is the function of college men to cultivate the things of mind; that whatever else we strive for, knowledge must be our constant aim; that education fails when it ceases to promote the spiritual progress of mankind.

We do not overlook, indeed, the relation of thought to life. Forgetfulness of this would mean disloyalty to the principle which Wesleyan has followed throughout her history. In our society, established on this Connecticut hillside, there has been no separation between scholarship and manhood. The founders never admitted a disjunction of the two; their successors are resolved to maintain the tradition accepted from their hands. Not in sectarian bitterness, but in the spirit of faith and service, the college bears the name of the founder of one great branch of the Christian Church. Do I need to add that this leader, reformer and divine in one, was himself a university man? And now in Christ Church Hall, in Oxford, the echoes of controversy past, John Wesley's portrait hangs among the most honored of her sons. Nor has the union of scholarship and action been lacking in our later time. Within the memory of some of us who welcome you, a young scholar-statesman joined our company. With us he walked this campus, in these halls he taught his eager pupils. Too soon, indeed, he left us, called to the service of his own Foundation. Chosen then to be the ruler of the nation, he led the world in war, and, victory gained, enriched mankind by the vision of a world at constant peace. There have been others, also, less known, perchance, to fame. In our chapel, their names recorded on the glass, we honor the men of 1860-65, "Alumni and students who died for our country." The memorial of those who served in the World

War is yet to be erected. Meanwhile, we cherish their memory in our hearts. Among them was a younger scholar who should be with us, a member of this faculty today. Gently reared, as brilliantly endowed, he claimed his share in the rude labors of the camp. Stricken by disease, he refused all special care, unless it should be given to his comrades as himself. And so he passed, as true a hero as any on the battlefield.

In peace and war, in church and state and nation, the universities and university men have paid their debt to the societies which they serve. Wesleyan has adopted the tradition of the older academies on both sides of the Atlantic. But their work, and hers, is determined by the character of their life. The bond of our community is the fellowship of mind. The service which we render is the service of ideas. Unless we foster and promote the activity of thought, and the practice which proceeds from thinking, we fail alike in our duty to those whom we are set to train and in all wider ministry to men without our walls.

In one of the oldest of European universities, at Padua, beneath the clock in the court, are inscribed these words, *Crescit in horas doctrina.* Shall we not make the motto the symbol of our academic creed? As knowledge grows, as learning broadens, as thought advances, in its explanation of the world and its ministry to life, must we not ever follow the star? With confidence we believe, Sir, that you will lead us on in that fair way. Therefore, we give you our greetings, as we pledge you our earnest support.

Robert Romano Ravi Brooks, '26

President of the College Body

As president of the Wesleyan College Body, it is my honor to welcome, on behalf of the undergraduates, the tenth president of Wesleyan University.

In the course of the last few months many of us have had the privilege of coming in personal contact with the new president. In him we have found a man of attractive personality, of great ability, and of high ideals; and we are confidently looking forward to the achievement of the greater things of which we believe Wesleyan to be capable.

In him we have found a personality admirably fitted to the trying duties of a college executive; able to harmonize the sometimes diverging interests of trustees, faculty, alumni and undergraduates; and willing to sacrifice for a desirable principle the details suggested by himself; a personality which gives an impression of greater strength, and yet one which invites intimate personal friendship.

Through knowledge of Dr. McConaughy's record at other colleges and through our own experience with him at Wesleyan, we recognize a man of unusual skill in handling administrative problems, and a capacity for working out practical details as well as for grasping theoretical principles.

Although our acquaintance has been short, we have already had clear indications of the ideals which Dr. McConaughy has in mind for Wesleyan. He has tentatively

suggested an athletic policy which will be sane in not over-emphasizing certain branches of athletic organization yet which will not jeopardize the name of Wesleyan in intercollegiate sports. We know that he will be continually working to make relations between students and faculty more natural and intimate. We believe that he will sincerely endorse all undergraduate efforts to improve student organization, interfraternity relations, and class and college spirit. We feel that he will encourage the gradual assumption by the undergraduates of greater responsibilities. Finally, our experience with Dr. McConaughy indicates that in the coming years he will support an academic policy involving no radical departures from Wesleyan traditions, yet becoming increasingly liberal as desirable changes in methods of administration and instruction present themselves.

We, therefore, as Wesleyan undergraduates, welcome you, Dr. McConaughy, on this, the occasion of your installation as President of Wesleyan University. Our one regret is that, with the rapid approach of our own Commencement days, we shall be unable to reap the full benefit of the things which you will make possible for our alma mater.

Henry Hitt Crane

Of the Class of 1913

The high honor has been accorded me to extend to you a most cordial welcome on behalf of that group which, more than any other, is the ultimate expression of the genius of the institution which you have come to serve. I speak for the Wesleyan alumni.

Since we are to entrust the welfare of our alma mater to your leadership and care, for some time to come, we trust, it is our hope, and we are confident it is your desire, that you may come to know as intimately as possible not only the facts concerning the material resources of the institution, but likewise its ideals and traditions. Of these latter the alumni are the custodians. From no other source may they be so certainly secured. As you well know, these vital spiritual resources are not to be found in any catalogue, however cleverly compiled, nor are they even to be discovered in that "brown old row of college halls, our campus green and fair"; nor are they to be gotten even from the faculty, nor from the board of trustees. They are the peculiar possession of the alumni.

If some inventive genius would but discover a process whereby we might gather together in one mass all the sentiments, convictions, ideas, and ideals that have been put into the minds and hearts of the sons of Wesleyan—and according to some current schools of psychology it might not seem altogether impossible—and we were able to boil

it all down, distill it, and extract the essence from it in one tiny little drop, we might then inoculate you, Mr. President, with that precious toxin and our task would be done. But inasmuch as very obviously there is no such immediate invention at hand, we resort to the device known as an installation, and amid felicitations and congratulations we seek to sandwich in some suggestions which are essentially revelatory, not only of that Wesleyan which is seen, which is temporal, but of that Wesleyan which is unseen, which is eternal.

In the nature of the case it is obviously impossible adequately to articulate the many sentiments which clamor to be expressed. Most of them must be divined; they are too subtle to be spoken. Perhaps, however, I may be permitted to mention two dominant ideals, at least, that always have been cherished here at Wesleyan, and which seem to me to be of sovereign significance. Mind you, I do not say that we have at all times and in all places consistently maintained these ideals. There have been a few humiliating lapses, embarrassing exceptions to the general rule. But the aim and urge of Wesleyan has been ever toward them.

There is, in the first place, that ideal so essential to any educational institution worthy of the name—the ideal of academic freedom and intellectual adventuresomeness. The real discoverers in this world are not those who sail the high seas in search of unknown continents, but those daring spirits who, in their mental shallops, sail out into the sea of nescience in search of truth. Before Columbus and Magellan ever dared embark, Copernicus and Galileo weighed anchor, and spurning the safe harbors of dogma and complacency, ventured forth in search of new worlds. These latter were far more bold and daring than the former; their task more difficult and dangerous; their

achievement infinitely more worth while. The successors of these spiritual adventurers should be found, if anywhere, in our institutions of higher learning. They have been found in Wesleyan. To maintain an atmosphere where more may develop is, it seems to me, the high task of each administration; and this is to be accomplished primarily by an eternal insistence on academic freedom, which is not simply theory but fact.

In the universities today the war for independence is still being waged. The battles have been long, and by no means bloodless, and victory has been only partially won. In the field of the natural sciences we are at last, I trust, fairly free—unless, by chance, we live in Tennessee. But in the field of the social sciences the struggle is still keen and unremitting. Hence, here we are called upon to be "safe" and "sane"; responsible authorities are constantly enjoined to "protect the truth" and "defend the faith"; daring adventure is deliberately discouraged lest we disturb the status quo; and the result is that we are bound more than many realize by outworn opinions, dead doctrines, lifeless old beliefs, that preclude the possibility of any real social progress.

To seek to be mentally safe is not sanity, it is intellectual suicide. To try to protect the truth is both fatuous and futile. Truth needs no protection. It is its own defense. All that we need to do is to know it, to tell it, to love it, to live it, to get behind it and let it defend us. "The only true faith is faith in the truth." I like that definition by Kirsopp Lake: "Faith is not belief in spite of evidence, but life in scorn of consequence."

We welcome you, therefore, Mr. President, to the difficult task of keeping us stirred up intellectually in the quest for truth, adventuresome, unafraid, free.

To paraphrase a popular verse:

"Ever insurgent let us be;
Make us more daring than devout;
From sleek contentment keep us free,
And fill us with a buoyant doubt.

"From compromise and things half done
Keep us with stern and stubborn pride.
And when, at last, the fight is won,
God, keep us still unsatisfied."

But there is another ideal, closely akin to the one I have mentioned, toward which our alma mater has ever turned with a beautiful fidelity—what I might call the ideal of moral earnestness and spiritual awareness. Wesleyan University is a child of the Christian Church. Her highest heritage is therefore distinctly spiritual. From the days of her birth, on down through the long years of adolescence, she has been fed on the food of religious faith. She is a cultural college; that is, her aim is not simply to develop good machines but moral men. She gives no particular emphasis to vocational training nor technical skill, but to the development of all-around personality. Her purpose is to equip her children not only to make a living, but to live a life more abundant. The ultimate guarantee, therefore, demanded of an institution like this is the moral integrity and religious idealism of her graduates.

The outstanding danger threatening the perpetuity of our nation today is unquestionably the crass materialism and the appalling spiritual illiteracy on the part of the great majority of our citizens. Wesleyan's task in a world like this is clear and commanding. She must build character. She must recognize that the supreme end of any education is always ethical; that there is no real education that is not moral education, for morality, rightly understood, means character. Her finest function is not simply indoctrination, but inspiration to the very highest type of living.

This has been her ideal, and we believe it should continue to be; and we welcome you, Mr. President, to the worth while task of maintaining it.

Now it happens that the outstanding spiritual, as well as material, contributions have been made to this institution by the people called Methodists. This fact has led not a few to assume that Wesleyan is distinctly a denominational college. In the sense that she is narrowly sectarian or that there are ecclesiastical barriers of admittance to either undergraduate body or faculty, it is indeed a very mistaken conception, as is well known by all those conversant with the facts. But she is a denominational institution in that she owes her very existence to the Methodist Episcopal Church and that she has secured her chief support from that great body of Christian believers. A beautiful testimony to this fact is to be found in the very name she bears—a name which should be not only our glory, but our inspiration and challenge. But we cater to no class to the exclusion of any other and we seek to strengthen no sect at the expense of any other. "The world is our parish."

This catholicity of spirit has led us to search for a leader, therefore, wherever one of the very highest qualifications might be found. It happens that in this instance he was discovered in the fellowship of our sister denomination, that of the Congregationalists, and we have deliberately appropriated him, rejoicing that, inasmuch as we have contributed so many illustrious educators and preachers to that denomination, we are now seeing our generosity reciprocated.

So again we welcome you, Mr. President, with all our hearts. We believe that the committee entrusted with the task of securing a new leader for Wesleyan University has done superlatively well and we have every confidence in

the judgment they have shown. We believe a new day of great things has dawned for our university. We rejoice in the promise of the future.

You are a young man, and to your hands has been committed a stupendous task. You are in the line of a great succession. I would, if I had the time, mention all of them, but because of the lack of it I mention simply your immediate predecessor, the late Dr. William Arnold Shanklin, who wrought so valiantly for this institution. Through his indefatigable labors we are richly endowed, both spiritually and materially. Not only do we congratulate you and bid you Godspeed in the work that lies before you, but somehow I feel that his spirit would voice his satisfaction and his faith in you and the administration you represent. As I think of him, and of you, and of the task that lies before you, I recall a little poem entitled "Voyages":

"A tired old doctor died today and a baby boy was born—
A little new soul that was pink and frail and a soul that was gray and worn,
And, halfway here and halfway there,
On a white high hill of shining air,
They met and passed and paused to speak in the flushed and hearty dawn.
"The man looked down at the soft, small thing with wise and weary eyes,
And the little chap stared back at him with startled, scared surmise;
And then he shook his downy head—
'I think I won't be born,' he said.
'You are too gray and sad.' He shrank from the pathway down the skies.
"But the tired old doctor roused once more at the battle cry of birth,
And there was memory in his look of grief and toil and mirth.
'Go on!' he said, 'it's good, and bad;
It's hard! Go on! It's ours, my lad!'
He stood and urged him out of sight, down to the waiting earth."

James Rowland Angell
President of Yale University

For many reasons it is a delightful privilege for me to bring greetings today to Wesleyan University and to President McConaughy. In the first place, Dr. McConaughy and I are rapidly getting the habit of attending one another's inaugurations. I attended his induction into office some years ago at Knox College, where he subsequently made so admirable a record. Then he generously attended my inauguration at Yale. Now I am attending another of his. I will not say that I wish him many happy returns of the day, but if this tendency of his toward inaugurations should prove to be chronic and he were to indulge in still another inaugural celebration, I should hope to be present. In the next place, Dr. McConaughy is a distinguished son of Yale, in whose career his alma mater takes a just pride. At Bowdoin, at Dartmouth, at Knox, he has in each case established an outstanding reputation as a man of marked intellectual ability, great powers of work, sound judgment, and sterling character. That he brings to Wesleyan all of these qualities, matured and ripened by an unusual breadth of experience, must be a source of gratification to all of her sons. Again it is most agreeable for a representative of Yale to extend congratulations on its good fortune to the nearest of her academic neighbors, with whom she has so long enjoyed the most cordial and wholesome relations. Fortunately the day is gone when, except for an occasional

athletic contest, where reason may be momentarily beclouded, there are any petty jealousies or animosities as between institutions. The prosperity of one is ultimately the prosperity of all.

Again I remark that Dr. McConaughy, in what was doubtless the most important decision of his career, in selecting a manager of his affairs, pitched upon a New Haven lady, one of the many loyal sons of Yale who have chosen to be women.

Finally, it is a wholly agreeable duty, however ill-equipped the present speaker is to discharge it, to represent the New England colleges and universities, as I have been asked to do, on this occasion.

The position of the liberal college of moderate size is undoubtedly more firmly established today and more generally recognized than at any time during the last generation. There was a period not so far back when many of the friends of these institutions, especially in the Middle West, feared that their doom had been sounded, that the great universities on the one hand and the junior colleges on the other would swamp them, or at least prove so overshadowing, as to deprive them of a large part of their educational heritage and with grave damage to their prestige and prosperity. For various reasons these fears have not been realized. Whether because students have wished to go to college in such overwhelming numbers that every institution has found a market for its wares, or whether because many parents and students have felt that the small independent college offered peculiar and highly significant educational values, or for whatever other reasons, the fact is that these institutions were never in a more stable and well entrenched position financially, or educationally, or in public esteem.

That the individuality of each college permits a catering to diverse tastes and interests is altogether fortunate and to be desired, for the bugbear of democracy is a flat and too often mediocre uniformity, which is as threatening to institutions as it is to individuals. The modern American college is, as I have had occasion to urge at some length in a recent address, essentially a community life, in which the nominally incidental and accidental often proves to influence the lives of students quite as much as the set academic offerings of the instructors. It is incumbent upon us all therefor to recognize this circumstance frankly and to create as completely as we can a life which shall be rich without being diffuse, pure without being narrow, stimulating without being merely distracting. That Wesleyan has always set herself standards that were lofty, though simple and sincere, and has cherished faithfully ideals of devotion and self-sacrifice, has everywhere been recognized, and, on behalf of all her sister institutions, I bring you men of Wesleyan our felicitations on this happy and auspicious occasion, our earnest wishes for an ever-increasing usefulness for the University, our congratulations to President McConaughy on the new and high honors which have been accorded him, and our assurance of confidence that he will meet the consequent responsibilities with that wisdom which his previous career has so abundantly disclosed.

Inaugural Address

Inaugural Address

The President

The New England college of liberal arts has always been unique. It is the forerunner of the diverse types of higher education in America; yet it maintains many of its original distinctive characteristics. It definitely strives to be small, enrolling about five hundred students, a number insignificant compared to the hordes at a modern university. It is quite content with a narrow curriculum, teaching relatively few subjects, in a day when its larger sister institutions are teaching nearly everything: music, medicine, dramatic art, nursing, hotel management; indeed, what not? The New England college is, as it started, a non-coeducational institution. It is now independent of state and denominational control; outside of New England most of the universities are under state control, and most of the colleges quite definitely related to some religious sect. The New England colleges of liberal arts are few, only perhaps four or five still represent America's first educational plan. Today, they seem opposed to the more obvious tendencies of modern American higher education. What have we left? Is there any service to education that these old, conservative, small colleges for men can still offer?

The objectives and problems of higher education have changed startlingly in a decade. Higher education is becoming a concern of the mass instead of the privilege of a

class. There are more students enrolled today in one university than there were students in all our colleges a century ago. The unity of type characteristic of earlier college students has vanished; boys and girls from every cultural and financial stratum in life now go to college. There is practically no worthy vocation toward which a youth aspires, for which he can not today study in college—the future baker, laundryman, even the policeman can take a short collegiate course! As a result we are driven to dealing with students in large groups. Higher education tends toward mass production. A further result is a uniformity of curriculum for all students, and a similarity of product from all institutions. That American fetish, "the average," has entered American education and individuality tends to be lost. The opportunity of the New England college is designedly to strive for exactly the opposite objectives, to insist on the unit rather than the group, to be concerned with the scholarly and character attainments of the individual student today, instead of the professional accomplishments of the group, tomorrow. We should, I think, try to avoid that pernicious dead-level of uniformity, too often of mediocrity, that "abyss of platitude" which Matthew Arnold decried; we should endeavor to develop the capacity for leadership in each student, in whatever way he may serve in later life. Receiving less than two hundred freshmen each year, such a college as Wesleyan can exert a scarcely perceptible numerical effect on higher education at large. Our only opportunity is to do what we can, with each of our individual students, audaciously well.

But I believe that this is worth doing. I find myself in full accord with this pronouncement of William James: "As for me, my bed is made; I am against bigness and greatness in all their forms, and with the invisible molecular forces that work from individual to individual. The bigger

the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am in favor of the eternal forces of truth which always work in the individual." Democracy needs this stress on individuality supremely in religion, politics, economic reform, and social readjustments. Independent thinking, individual development, courageous standing out, often against the crowd, is the crying need of the day. The group can do much; we must educate it just as far as we can; but there is still need for the bold pioneer. Now that the geographical frontier has gone, the pioneer must exert his leadership in the world of thought and human relationships, in bold mental discovery as fully as did his ancestor on any western frontier a century ago.

How can a college like ours endeavor to make each of its five hundred members such independent leaders? First, by keeping the group small. Second, by surrounding our students with an environment which develops in each his personality instead of submerging it in the group. Third, having stimulated every man to thus think for himself, we can inspire him to act in the Christian spirit of unselfish service to every man.

The numerical limitation has been accomplished. How the men who are admitted are to be selected from the number applying is still unsettled. Neither you nor I know definitely whether the proper method is psychological examination, geographical distribution, stress on quality of preparatory school work, the insistence that certain subjects, notably classics and mathematics, be included in the preparatory school course. Personally, I would discard all these admission hurdles—and I think you would, too, probably—if some genius could discover for us a test which would demonstrate the candidate's personal desires and ambitions. Wesleyan has no place for the man who is

merely sent to college; its doors are open to the man who feels a need for more education, and goes to college, self-prompted and inspired. I would prefer a freshman class whose motto was that good old Yankee ejaculation, "Well, I want to know," to one without a single so-called entrance condition but with no ambition.

Individuality amongst our students may be stressed by an environment stimulating the individual man. I do not mean a brick and stone environment. American higher education has been almost equipment-mad for the past decade. One new building at our oldest university today costs more than did the entire plant fifty years ago. Too often a college means a show place of academic palaces, mammoth stadia and fraternity houses each costing their quarter of a million. A great investment in a college plant does not assure a worthy college. Wesleyan has lived for nearly a century in buildings simple, perhaps severe. We have lacked many of the essentials of college equipment; we need a new library, where men can read independently; new laboratories, where each can discover his little part of truth; a college union, where each man makes his contribution to the life of the college. But the environment with which I am chiefly concerned is invisible; it is the environment of the college usually referred to as college activities. That, too, must contribute to our task of individualizing each of our students.

Wesleyan is a fraternity college. Seventy-five per cent of our men are fraternity members; I hope before long the percentage may increase to 90 or 95 per cent. The greatest bane of a fraternity is its emphasis on uniformity. An English visitor to our colleges, a few months ago, defined a fraternity as a "place where a number of young men invite other young men to join them on condition that they, too, become like themselves. The resulting intellec-

tual stagnation is called a fraternity." "In these places," he says, "there is no room at all for a man who is in any way different from his fellows. Any knobs on his character are quickly knocked off." An Oxford student cherishes the privacy of his "digs"; his oak door shut—"sported" in his collegiate slang—to keep out even the closest friend; many of his meals are eaten in his own rooms. Our English friend, remembering these traits of English college life, found our students almost unacquainted with individual privacy. Privacy is bad form in American colleges—everyone's door is always open. The members keep together, eat together, wash together, sing together, often sleep together. Real individuality is an impossibility in such a scheme of living. Conformity seems the goal. If true, this is a sad indictment of the American fraternity. I should like to believe that here at least a man may be loyal to his group and yet disagree with it. He may go to the polls of student elections and vote for a man from another group, who he really believes is the best candidate. He may, I hope, prefer poetry to the trifling stuff that often adorns the clubhouse's library. Perhaps he may even prefer scholastic and literary honors to athletic rewards. Barely possible, he may wear the trousers or collar or shirt he prefers, rather than those decreed to be the style. I even hope he will be allowed to enjoy good music, instead of the jazz too ordinarily desired by this collegiate age. I sincerely deprecate any tendency in our fraternity life to classify our fraternities; this one appealing to scholars; this, to athletes; this made up of a so-called jazzy group; that, men of limited means; this, men less worried by the expensiveness of college life. I hope that, even more than now, each of our groups may have room for men of every type and may frankly encourage men to be themselves, even though they be unlike their mates.

The athletic environment may also develop a college man's individuality. After all, the success of a team depends on the ardor of each athlete. Every man, I think, can get much that is valuable out of athletics. I firmly believe that few college activities contribute more to a man's control of his temper under stress, a rallying of his powers to the attainment of the desired result than do intercollegiate athletics. Furthermore, college sport is no longer confined to a nine or an eleven; we are all striving for some participation by every undergraduate. If intra-mural sport can train a man in gritty determination to win, cost what it may, provided he plays fairly, it will make the same sort of contribution to the strengthening of a man's individual character that intercollegiate competition gives him. I like the sign in the gymnasium of a great mid-western university: "No quitters allowed here." Sport there means sacrifice, determination, vigorous endeavor. It will take all our skill to give this spirit to intra-mural competition. Contests within the family never exalt and inspire us as do those with others; outside competition is always more stimulating. I covet for Wesleyan an athletic environment that will teach each man to take victory calmly and defeat with determination to play harder and better next time. This, I think, is of supreme value for the development of manly character.

Individuality should be stressed in one other campus activity—that of student and faculty relationship. Here at Wesleyan that is a campus activity. It does not depend on official edicts; it is a matter of mutual responsibility and leadership. For over thirty years Wesleyan undergraduates have controlled classroom honesty by an honor system, entirely student directed, based on each student's honor. For many years there has been in operation on our campus a unique faculty and student conference committee,

a group of respected student leaders and a few faculty men. The committee meets frequently for a frank discussion of campus problems. Each member expresses himself as an individual; the opinion of each one, whether faculty or student, counts as much as that of his fellow member and no more. As a result there develops a knowledge of the other group, a willingness to freely discuss before legislating or criticizing and a sharing of responsibility. This results in a spirit of mutual confidence and concession, even sacrifice of one's own opinion. Without this, constructive work can not be accomplished in a campus world made up of strong-minded personalities. Each one binds himself by sharing in a common responsibility, and freedom becomes opportunity, not license. I would have this mutual respect for another's views go even farther. I can not view a college as a place where frail minds must be kept in an academic hot-house, shielded from the storms and controversies of tempestuous life outside. If college men wish to hear the other side of controversial topics presented, why oppose? After all, intellectual sterility, supine thoughtlessness, is the great college vice. The college official should know his own mind, and should present his facts and conclusions fairly. But the college should not, I hold, deny entirely a voice to those who honestly differ from us. The doctrine of protection, when applied to such matters, fails to realize that students, like others, do not by any means believe all they hear. If a Wesleyan graduate believes on social, industrial, political and religious questions as Wesleyan would like to have him, I hope his convictions will be those of an individual who has heard both sides, not one cuddled in the academic monastery of childish protectionism.

But our concern with the individual student must go further. It must permeate the curriculum itself. For edu-

cation is concerned with the individual student. Charles Lamb rejoiced when he read in an old Latin grammar that the student was there told how he could "conjugate *his* verb." We will have learned one of the primary lessons of education when we realize that the verb belongs to the undergraduate, is "his" verb, it is not the verb of the whole class, not "their" verb, and above all else, not the teacher's. The past few years have seen many plans for individualizing the student in the classroom, most of them of doubtful efficiency. The plan of requiring extra work from the brilliant student forgets that what he really needs is not more work, but a new type of work. Sectioning classes on the basis of the ability of the students is deadening to the laggards, and impossible in small classes. Extra credit for work of high quality as a stimulus for able students tends to decrease the length of the undergraduate course and judges intellectual accomplishment primarily on a basis of grades. Decreasing the use of the lecture method, requiring more reciting from the students, and the use of frequent daily quizzes are dubious devices for stimulating the intellectual life of an able man.

Is not the following quotation from a college catalogue sane advice? "This institution was designed not for children, but for young men who may claim to know something of their wants, powers and tastes. It is not useful to require every student, without regard to his capacity or practical wants, to take entire some lengthened course of study. Liberty everywhere has its risks and responsibilities, as well as its benefits—in school as well as in society; but it is yet to be proved that compulsory scholarship is necessarily better, riper and more certain than that which is free and self-inspired. Each student is exhorted to weigh carefully his own powers and needs, to counsel freely with his teacher, to choose with serious and independent consid-

eration the branches which he may need to fit him for his chosen career, and then to pursue them with earnestness and perseverance, without faltering or fickleness." It has a modern ring, but the catalogue is dated "1876." The ideal it stresses still awaits our accomplishment. We have not yet learned how a cultural college course can best stimulate the able student. Unquestionably our greatest academic progress in America in the past half century has been in professional education, applied science, vocational studies — all leading definitely to the world of action. But in pure science, and such cultural subjects as classics, literature, and art, vastly less progress has been made. In teaching the practical utilitarian subjects, we lead the world; in cultural studies, our English friends, in their ten-century-old colleges, still surpass us. And the reason, I believe, is because the first can be taught to the mass; all doctors, lawyers and engineers and technicians of whatever type must take the same training, meet the same requirements, pass the same state examinations. Not so with those whose education is for the vague objective of culture, character, and that indefinable goal, "leadership." Each man follows a different path toward this goal, each is an individual reacting to the stimulus of college as his own personality determines. Diversity of character must be encouraged, not suppressed; for genius is the flower of diversity, not uniformity. It behooves us then to give our students in these colleges of liberal arts as great freedom of choice as we can. In the early years choice must be limited to make sure that the student acquires the tools for later development, notably the clear and correct use of his own language and the understanding of one or two foreign languages. This proficiency may be acquired outside of courses; it is even sometimes attained before admission to college. When an

individual thus trained comes to Wesleyan, although he be still a freshman, he should be pushed ahead and encouraged to enter new fields of thought, usually reserved for more mature men. Why not forget a catalogue requirement, when we have an excellent mind? I am not in favor of segregating our freshmen. Rather, I would make them feel that they are a real part of the college group. Too often freshmen are segregated by giving them the poorest instruction in the college and by dully teaching them only subjects they have studied for years in preparatory school. They deserve the best teachers the college offers; they should be introduced, at least in part, to fields of truth they have never trodden before. To accomplish the cultural development of our men, little needs to be added to our curriculum except two fields of supremely individual appeal; the appreciation of music and of art. These train a man's tastes, his standards of judgment. Such training may prove to be of great value to him, particularly during the leisure of later life. I trust Wesleyan may soon offer adequate courses in art and music, not in the technique of performance but in the training of judgment and enjoyment.

But my main concern is for the student in the last year or two of his course. For him I urge greater liberty; I would adopt any device which would encourage individual effort and thinking by these men. I know many of them can not use this freedom—for these there still must be rules and requirements and a parental attitude by the faculty. But with the others—be it 5 per cent or 10 per cent of the whole class—for whom freedom means opportunity —not laziness or license—I would have Wesleyan go to almost any lengths. They can be freed to do their best in scholarly realms, breaking mental records, let us hope, with the same ardor that inspires the track man. Such accomplishments should receive every honorable reward the col-

lege can bestow, including increased scholarships to those who need financial help. Nearly all their time might be put in their major department, free from all academic regulations; there they may investigate topics not even announced in the course of study, conduct minor individual researches in the laboratories, do their work when they want to, even—thrilling thought—during vacations, and where it can be done best, whether here, or in New York or—is this intercollegiate heresy?—in the museum or library of an institution better equipped in that particular branch than are we here or abroad. Some of them will succeed in the greatest of all educational tasks—self-education. They will break away from the pernicious goose-step of American education, the uniformity of attainment and method which Shaw satirizes as our greatest educational bane. The inculcation in undergraduates of a love of study for its own sake is usually an unattained college ideal. They may be forced to accomplish that most difficult of all our academic goals—thinking for themselves, truly a difficult activity for any of us in this age of radio, movie and crowded living. Some of them may be willing to suffer headaches in mental endeavor as they suffer bruises on the field of athletic effort. To the man thus freed to think for himself, we must give all the friendly advice and supervision we can. To his adviser in self-education—call him professor or tutor or preceptor, what you will—this senior will bring, not the ideas of others, but his own thoughts and convictions. No pedant, no man with a mind able to grasp only the thoughts of others, even if his earlier grades are high, can ever qualify in such an endeavor. One such senior, thinking for himself, with proper appreciation of what others have discovered on his subject, would, I believe, justify the experiment. Those who attempt an honors course and fail can still graduate with their less able and

ambitious fellows, outside of the honors privileges.

We, like many of the rest of you, are pioneering along this line. Our Willbur Fisk scholarships, an experiment begun only this year, are giving us worth-while experience with such honor work. These seniors are working under the professor in their major subjects, freed from much of the routine of courses, required attendance and examinations. We should add to *this* experiment, when we can, these features: greater appreciation by our students of the privilege and honor conferred by these honor courses, so that a man who is eligible will be disgraced if he neglects such an opportunity. A larger amount of a student's time should be free for such work; in junior year perhaps a quarter, in senior year a half or more of his efforts, should be thus employed. We must avoid narrow specialization; I should like to see every honors man, no matter what his major, required to read fifty of the world's greatest works of literature, and then discuss, in groups directed by various teachers, his response to the ideas of these world thinkers. I should like to see consideration given to the possibility of some summer work by honors students, perhaps only one or two departments offering work each summer, with no definite courses, or dates of opening or ending a summer session, but an opportunity in a laboratory, or a library, to go on, under guidance, with one's own thinking and searching. Some men, with academic accomplishments far beyond the average of their class, may even be able to secure the master's degree a year earlier through this profitable use of two summer vacations, and intensive work during their two honor years. I am quite willing to contemplate an even more striking innovation with such an honor plan; we might differentiate the upper class honors men from their less able and ambitious mates by some separate form of organization, even, perhaps, by a separate

name; for them, the only requirement for the two years of honors work would be the searching honors examinations—discarding entirely "courses" and "hours" and "credits."

Colleges like ours, I believe, offer the best field for such experimentation. No co-educational college can get as normal a response to the appeal of its honors courses as the institution for one sex only, where the honor man is not embarrased because so many of his colleagues in this rarefied upper strata are representatives of the other, often more ambitious sex. Again, a small college, with few honor candidates, affords a better field for experiment than the university; for honor courses cost; those great universities which have merely attempted the tutorial system as a phase of individual instruction have been staggered at the expense. Certainly no state institution can expect to give much special and individual attention to its ablest honor students, for its purse strings are controlled by a legislature often niggardly in its willingness to subsidize cultural courses and sometimes vociferous in its opposition to what it, shortsightedly, calls intellectual aristocracy, thinking, alas, that democracy means treating all alike. Colleges, such as Wesleyan, must do much of the pioneering in this alluring field of special opportunity to honor students. Two things alone deter us—the cost and the leadership. Before Wesleyan can fully undertake this experiment, additional instruction must be provided in the departments having many honor students. Guiding individual thinking and research is expensive in time and effort. No college is really undertaking such honors work if it merely makes an announcement of a plan without properly financing the carrying out of the plan. And finding men to do this work is difficult. Modern graduate schools do not often turn out scholars with a contagious love of learning that lures on the able youth. Plans are always less important than per-

sonalities. As Professor Tinker puts it: "After all possible perfection of systems and courses of study and methods of instruction, liberal education remains a personal relationship. Who would not barter the methods of all the schools for a conversation with Socrates?" When men competent to stimulate and guide honors students are found, they should be left free to use their talents thus, and they should be paid as generous a salary as the institution can possibly afford, even although we break a uniform wage scale. For teachers differ most decidedly, as do students, and to treat all of them alike, to promote all at the same rate, or to adopt any practice that neglects the differences amongst men of the same faculty, is putting the features of a trade upon teaching, which is, instead, an art.

Finally, I believe we must emphasize the individual rather than the group, in the character forming efforts of the college. Wesleyan will be tested, not by the character and service of her graduates averaged together, but by the leadership, for what is true and ennobling, shown in office, home, community and church by each young man who has spent his impressionable years within these ivied walls. The crucible which forms character makes only one product at a time. The Master of all mankind organized no movement, had no committees, reported no glowing statistics of recruits and contributions. He staked it all on His personal, quiet influence on twelve lives. A college that is not Christian is not a college at all. The administration of the college should be Christian, believing in the Christian doctrine of individual responsibility. The faculty must be Christian in spirit and Christian in its daily living. Preaching in the classroom is never needed; exemplification rather than explanation of Christian principles should be the ideal. The faculty should be a fellowship of scholars, each trained in his technical specialty, but supremely con-

scious of his great opportunity in helping students learn to live aright. The emphasis the college places upon Christianity brings in one of its gravest temptations—stressing the form of religion alone, and becoming narrowly sectarian. This institution was in its earlier days connected with one denomination; Wesleyan should always be grateful for the sacrifices and leadership of the men of that church. It is well, however, to remember that religious freedom has always been a cardinal principle of this university. The first section of the first article of the first charter, adopted in 1831, reads: "Provided that no by-law or ordinance shall be established by said corporation, which shall make the religious tenets of any person, a condition of admission to any privilege in said university; and that no president, professor or other officer shall be made ineligible, by reason of any religious tenets, that he may profess, nor be compelled by any by-law or otherwise, to subscribe to any religious test whatever." The great denomination which gave Wesleyan birth stressed supremely the individual Christian's relation to his God. Denominational control has for decades been a thing of the past at Wesleyan; but this great truth, lived and preached by him whose name the college bears, should be a matter of daily concern to us.

It has been well said that Christianity can only be demonstrated by the treatment one man gives to his neighbor, here on earth, inspired by the love he has for his God above. College religion may be learned in the class room and chapel; it can be demonstrated only on the campus. The student body should represent a cross-section of life, with sons of well-to-do and poor mingling together, with boys from various parts of the country side by side, and members of different denominations learning that we all worship the same God. Tolerance for other opinions is a

cardinal college virtue. College should be a place for rubbing off corners, for training to live with those a little different from ourselves. The social organizations of a college, if democratic in ideals, may be of definite value in training immature boys to "give and take," to understand one another. Every group on the campus must strive to embody the individuality of its members. Plato's vision of the ideal state may fairly be revised by substituting "college" for "state" to picture the Christian co-operation sought for in the ideal college. "What should the college aim at? What is the greatest good and what the greatest evil that can come to it? Can we find any greater evil than that which draws it apart? Or a greater good than that which unites and makes it one? The college which comes nearest to an individual in its feelings, so that it is like a man, is nearest the ideal. The best college is nearest to this; when one student suffers good or evil, the college regards his experience as its own and feels joy or pain with him."

This is college Christianity at work. Christianity is not dogma, it is good news of a better, more unselfish way to live together. It is an attitude of life rather than a rule of conduct. The college man who is a Christian shows his religion in his unselfishness toward his classmates, in his helpfulness to other groups on the campus, in his open-minded friendliness toward the men who know no college training, and in his desire to serve, not exploit, the man of the other-colored skin, the other tongue, the other nation. Christianity is for him a practical living motive, actuating his thoughts and actions today, not a decade hence. His Christianity is dynamic, not dormant. In it he finds the tap roots of his character. It drives him on to know the truth by which only comes true freedom, and to live it out freely in service for his fellow-man. The more he studies

the more surely he learns that Christ is the supreme teacher of ethics, the only inspiring guide for conduct today. Religion and scholarship for him are not separate; God does not come to him when his mind is closed; with the Psalmist he can say, "When I awake, I am still with Thee." His religion must be his own, not some other's faith imposed on him. His conduct demonstrates his belief. Each man counts supremely. The social behavior of the campus becomes as truly Christian as the Sunday chapel service.

Christianity is the only religion that is concerned with each individual; the only faith that urges a man to think for himself, freely and fearlessly. No other creed dares to be tested by the individual actions of its followers. Inevitably, then, a college deeply concerned with the individuality of each of its students must be truly Christian. This is Wesleyan's opportunity and task. To accomplish it, we rededicate all the idealism and power of this Christian college.

Announcement of Gifts to the University

President McConaughy

I interrupt these exercises to make an announcement of large import to the University. I am privileged to do this because of the loyalty and generosity of its many friends, and the active interest in the enlargement of Wesleyan's equipment shown by her trustees.

When I wrote, in the address to which you have so kindly listened, of the imminent need of a new library, a new laboratory of chemistry and a College Union, I had no idea that these needs would so soon be met.

Since our last Commencement, the ninth president of this University has died. Memorial exercises to President Shanklin, attesting the sincere gratitude of all Wesleyan men, have already been held. It is a privilege to be able to announce that a perpetual testimony of that affection will soon stand upon our campus. One hundred and sixty-five thousand dollars is now available for a building in memory of President Shanklin; and although the type of building has not yet been determined, it is quite possible that it may be a College Union. This sum represents about one-half of the amount estimated as necessary for the erection of a suitable College Union. It would be most fitting that Doctor Shanklin's name be connected with a building to house Wesleyan undergraduate activities, in all of which he showed such a keen interest.

Nine years ago a gift was received from Mrs. Gardiner Hall, Jr., mother of William Henry Hall, class of 1892, trustee of Wesleyan for ten years, by whose death Wesleyan lost one of her most devoted sons. This fund was for the construction of a laboratory of chemistry in memory of Gardiner Hall, Jr. To it were added gifts by Mr. William Henry Hall. The sum was not sufficient for the erection of a laboratory of chemistry in keeping with Wesleyan's remarkable traditions in this science. A year and a half ago, Wesleyan was called upon again to mourn the death of another member of the family, when Holman H. Hall, class of 1926, son of Henry Hall, 1892, met a tragic death in an automobile accident in the spring of his sophomore year. A week ago, three members of this family, already noted for its generosity to Wesleyan, Mrs. Alice H. Hall, the widow of Henry Hall, Mrs. Ida Hall Jones and Miss Rosa O. Hall, added $100,000 to this fund, making available nearly a third of a million dollars for the erection of the Hall Laboratory of Chemistry, in memory of Gardiner Hall, Jr., William Henry Hall of the class of 1892, and Holman H. Hall of the class of 1926. The construction of this building will be begun at once, and the ground breaking will occur at noon tomorrow. I invite you all to be present then.

Wesleyan has always been proud of her library. Her trustees, in the face of most meagre resources, have constantly endeavored to make it one of the strongest and most useful of college libraries. In size it is the fifth largest in New England. It is inadequately housed; it has long since outgrown its quarters. Funds are now available for a new library building. It will be erected under plans drawn by the late Henry Bacon, with the modifications that may seem desirable, by the University's present architects, McKim, Mead and White. A total of $700,000 has been

provided by friends of Wesleyan for this building, including two anonymous gifts, one of $50,000 and one of $25,000. In this total fund is included approximately $175,000 received under the will of Mrs. Harriet A. Smith of Springfield, Mass., and a bequest of $25,000 under the will of the late James Devlin, 1883, of Philadelphia, both of which will be properly recognized in the construction of this new building. The trustees have voted to name the library the Olin Library, in memory of Stephen Olin, second president of the University, and in honor of Stephen Henry Olin, 1866, recently acting president of the University. It seems more than fitting that the services of these two splendid Wesleyan men, father and son, should be recognized on our campus forever. It is a happy coincidence that Mr. Stephen Henry Olin's official responsibility to Wesleyan, while still an undergraduate, was that of assistant in the old library.

The new Olin Library will be located on Cross Street, between Clark Hall and Observatory Hall. At the conclusion of these inaugural exercises, I invite you all to follow the academic procession to this spot, where the ground will be broken for the new building by Mr. and Mrs. Olin.

Benediction

Bishop William Burt, '79

The peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God and of His Son, our Lord and Saviour Jesus Christ; and the blessing of God Almighty, Father, Son, and Holy Spirit be with the dear old college, its new president, and with us all, now and forevermore. Amen.

Speeches at the Luncheon

Introductory Remarks

Arthur Eugene Sutherland, '85
Toastmaster

First of all, let us rise and drink a toast in honor of that gentleman, scholar and statesman, the President of the United States.

In order to relieve your possible impatience I may say that the Governor of Connecticut, who is present, has just proclaimed this as an open season for toastmasters, so you may shoot whenever you are ready. When the thermometer is above ninety, the lesson is obvious. It is a good thing, however, that it is so hot a day, because track men know that records are broken only on hot days. And I think you have gotten away to a wonderful start, Mr. President. When the president started in telling about these three new buildings, I was a little apprehensive. Recently a proclamation was made in London that they wanted some new policemen, six feet tall. And McTavish, up in Aberdeen, read the advertisement, and he thought he would go down and apply. He was a fine looking Scot, as most of us are —and the commissioner in charge of the examinations fell for him at once. He said to McTavish, "I will have to ask you some questions to determine your mental competence for this position. What is the quickest way to disperse a crowd?"

McTavish thought a moment and then said, "I'll have to be instructed as to the method prevailing in Lunnon, but if it was in Aberdeen, I would begin to pass the hat."

To my delightful surprise and pleasure, the president announced that it was not necessary to pass the hat; the funds were all in sight.

Oliver Goldsmith, I think it was, said of Doctor Johnson, that he could make little fishes talk like whales. Now, the toastmaster today has no such miracle to perform. They are all whales here. We are in the swim. As for the whales—the first one to come up for air used to be here in Middletown; and then I believe in New Haven a while. Then he went to Chicago. Now, we folks here on this side of the Allegheny Mountains still speak of Illinois as the Middle West. They think they are in the East. We call it the Middle West with great respect. There has been a story circulating recently in legal circles, illustrating the marvelous adaptability and breadth of function of the men of the Middle West; and I think perhaps in one sense it might apply to the next speaker.

It is said that a wholesaler in Chicago sold a bill of goods to a country merchant in a small town in Southern Illinois. He waited the usual thirty days, but got no "Enclosed find check"—you know—those three sweet words—that didn't come. Then he sent a reminder, which brought no response. Finally he drew a draft on the merchant and put it in his bank in Chicago, which forwarded it to the local bank in the town where the merchant lived. And the draft came back, "Payment refused." Whereupon the wholesaler wrote to the postmaster in the country town, asking him to recommend an honest lawyer who would take the collection of a claim against a delinquent debtor. By the next mail came this reply:

> I am the kind of lawyer you describe in your letter to the postmaster. I would not hesitate, as an honest lawyer, to undertake to collect a just claim against a delinquent debtor. It happens also that I am the postmaster in this village, which accounts for the fact that you are getting a reply by return mail. I might say, in addition, that I am presi-

> dent of the local bank here through which your draft was presented to the merchant. I am also the merchant to whom the draft was presented, to whom you sold that bill of unmerchantable and spoiled goods. And if I were not also at the present time filling the pulpit of the local Baptist Church, I would tell you where to go to.

The next speaker is well known here as an all around man; and he represents that marvelous versatility of talent of the men of the Middle West. I call upon Doctor Charles Hubbard Judd, class of '94, to speak on anything within the whole wide, wide world.

Response

Charles Hubbard Judd, '94

Director of the School of Education, University of Chicago

Mr. Toastmaster, Mr. President, Ladies and Gentlemen:

I think it must be obvious to you by this time why I accepted the invitation to come and speak on this occasion. I felt perfectly clear that I should have to listen to a great deal about the culture of New England, and I also felt very sure that only a few of you know anything about Illinois. I am delighted, Mr. Toastmaster, that you know so much and that you were able to introduce me in proper terms. I thought it might be necessary for me to tell you about the aggressive characteristics of the inhabitants of Illinois, but when you can get a man to come from that state, assume the presidency of this institution, operate here for four months, find out all your needs, and supply them on the day of his installation, certainly it is not necessary for me to do any talking about Illinois. In fact, I find myself rather anticipated here in the few remarks that I have to make, by the fact that our larger neighbor institution to

the south, when it wanted to get a man to represent it officially on occasions like this, also had to appeal to Illinois. I have great pleasure in following in the wake of these representatives of Illinois now attached to Connecticut institutions. I might venture to bring you from that western state some advice about how to run this institution, but I am perfectly clear that it is unnecessary; having given you these personal advisers, we can safely leave to them the transmission of western culture and confine our remarks to hearty congratulations upon this auspicious occasion.

It occurred to me, while the ceremonies were going forward this morning, that there is one comment which may properly be added to what has been said. We heard much this morning about the students and how they are to be provided for. I am sorry I was born so out of time, when I look forward to the pleasure that will be enjoyed by some of these students who have no classes to attend, after privileges and exemptions are provided for all who are given honors, who are distinguished from the commonplace students with whom they are associated. I say it is a source of great regret to many of us that we did not postpone our college education to the time when these privileges might be enjoyed. But I thought while we were talking of these students, and the luxuries they are to have bestowed upon them, and in spite of what was said this morning by the other representative of the alumni who told us that the real essence of an institution is to be found in that august body—the alumni—I say, I thought that after all, if Wesleyan, if any of our American institutions, are to look forward in the future to the achievements which we all expect from these institutions, there must be devised methods of maintaining the faculty, making extremely attractive the profession which I have the honor to represent,

and which is so ably represented in this institution, and in the history of this institution. What would make an institution of this sort extremely attractive to members of the faculty? Of course, members of the faculty have to live, as other human beings do. They are willing to live on resources that other people would regard as inadequate. The one necessary condition for a happy and productive faculty—and I repeat the statement I made a moment ago, that no institution can achieve greatness unless it is great in the ability of the men who carry forward the routine of the daily activities of the institution—I say the one way to make a college extremely attractive to members of the faculty is to develop, and to provide for the development, of a spirit of productive scholarship in the institution. I am sure, Mr. President, that one of the traditions of this institution which ought to be emphasized—and, I dare say, is, in your thinking, and in the thinking of all of us with regard to Wesleyan—is the tradition that marked Wesleyan, in its earliest years, as a place where productive scholarship was honored and rewarded. I am not going to attempt to review the great names that are associated with the faculty, and the history of the faculty of Wesleyan—we know and revere those men. Those of us who received instruction from them, those of us who, for a time, had the opportunity of associating with them know something of the character of scholarship, of the enthusiasm for investigation, which have always characterized this body.

I might pause to say that one has to live inside the faculty to know all about it. I am not going to give away in public assembly some of the things that I know, but I am going, if I may, to tell you of an incident that came into the life of one young instructor as he found out what a faculty does in an institution of this sort. As a student I had always had a great curiosity to know why faculty

meetings were held and what was done there. I came back a few years later to serve for a short time as a member of the faculty. In my freshman year as a student, I with my classmates had been in advanced algebra. It was a course conducted with an English textbook. I had always wondered how the English gained their physical and intellectual stamina; and I understood it after that year. We all went up to the examination with the conviction that only a few members of the class were likely to be in their places the following year. We were much surprised and gratified when the reports came out to find that the great majority of the class had passed this course. We plumed ourselves on having put it over on the august body in charge of the institution. After I became a member of the faculty I thought I would introduce a little light and information into that body; I told them something of the student point of view. Professor Nicolson said to me, "Come up to the office some time when you have a few minutes." So I went into the office one day, and he got out a book of the minutes of the meetings of the faculty. This statement was shown to me: "After careful consideration of the grades in Mathematics I, the faculty voted that the passing mark in this course should, for this year, be 40."

There are, indeed, facts that belong exclusively to this body of gentlemen who conduct the institution. There are many personal characteristics represented by these men,—carefully trained, assembled from all quarters of the world, brought here to give instruction. I am sure, however, that they can never give instruction adequately if they do not have the means and the encouragement within the institution for the production of knowledge; for, after all, it will be quite inadequate for this institution merely to give out the information collected elsewhere. In order that there shall be a vital interest in each of the departments, in order

that there shall be a possibility here of attracting young men who are eager to make a contribution of a permanent sort to the world's knowledge, it will be necessary for this institution to continue to do what it has done. And there ought to be an opportunity in every American college—and I plead for my alma mater to be one of the leaders in a movement that shall make it possible for the man who has hit upon some problem to find here the opportunity of carrying forward research that shall be significant not only for this institution but for the country as a whole.

I am not suggesting that this means a large or extravagant increase in the material resources of the institution. It means very frequently just enough additional resources in the laboratory or in the library or in a department to make possible the additional freedom necessary to complete a piece of work. If you are to take a promising student and say to him in the later years of his college course, "You may go forward and specialize without any of the restrictions that come from our ordinary routine," why not say the same from time to time to the members of the staff, to those who have a piece of work that needs just three months more, or six months more?

What I am trying to say, Mr. President, is that there is an opportunity, in Wesleyan, to make this the home of a contented and productive group of men, who shall continue the traditions of Wesleyan's leaders in scholarship, not only because they develop manhood and implant knowledge in the youth who come here as the student body, but because this shall be the home of leaders in science, the place to which the great institutions of the country will point and say, "There is the home of stimulating scholarship; and there is a place where not only students are led forward in the fields of knowledge, and developed in character, but where there are men who are eagerly pushing forward the frontiers of knowledge."

I should miss perhaps the only justification for my being on my feet on this occasion if I did not say to you whom I knew long years ago intimately on the faculty, and those who now constitute the majority of this body whom I know less well, whom I have met only in the course of my somewhat remote contacts with my alma mater—I say I should fail of my opportunity if I did not tell you what I know of your new president and the good prospects which he brings. From my contacts with him in the remote part of the world from which I come, I bring assurances based on direct observations that your new president has been so trained that there is substantial ground for hope of an administration which will encourage scholarly ambitions. He will bring you culture because of his early training; he will bring you wisdom and vigor because of his later training; he will bring you scholarship because he has kept scholarly impulses alive in spite of his contacts with administrative duties.

Those of us who belong to the faculty have an inferiority complex in the presence of a group of presidents and trustees such as always assembles at an installation. Before I get through I want to pay my respects to this array of administrative authority and say that the faculty always looks at a president with a great deal of anxiety to see whether he has his career before him or behind him. Wesleyan has a president who has training, who promises resources; who gives buildings; who agrees to do what the faculty wants done; who has been told by the students exactly what he must do and, I have no doubt, will follow that advice. He has shown himself to be successful. I have watched him in the institution over which he last presided; I have seen him in the North Central Association of Colleges and Secondary Schools, where his influence has always been wholesome and strong. I want to congratulate

my alma mater on having adopted a Congregationalist with a Presbyterian wife, and a father who belongs to some other denomination, and children who have not yet been assigned. But, above all, I want to congratulate the institution on having a man who is eager for scholarship. I understand he is going to teach a class. It would really be very interesting to attend a class conducted by the president of the University. I am sure that elections will be numerous—at least during the first year. I congratulate him on his successful beginning and his outlook. And, above all, and seriously, I congratulate the institution on the new start which it makes along the course of contribution to American scholarship and education.

It might be appropriate to pause for a moment and comment on the fact that, as the older civilizations of Europe find themselves involved to a degree that makes it almost impossible for them to continue the type of contribution to civilization which they were making in the past, there rests upon us, upon the educational institutions of this country, a kind of obligation that has never rested on American institutions before. It is the obligation not only to teach, not only to distribute material, but to make new material in science and letters. I rejoice, with all this company, in the fact that this institution has made its contribution in the past and is clearly on the way to add to that contribution in a conspicuous future that shall be more glorious than its conspicuous past.

Remarks of the Toastmaster

Driving here from Rochester, I found every now and then a "Detour" sign; and I take it you have had the same experience. So that I think it is in perfect order with the season of the year, if just here I take a little detour from

the regular route laid out by the people who organized this meeting.

My class of 1885 is to hold its reunion tomorrow. I haven't met all of those who have come back here; but there are a goodly number of them in this room, I know, who would reprove me tomorrow if I did not make this little detour and use the opportunity now presented. I am not going to call upon any one else to make a speech at this time, but I am going to respond to a heart impulse. When we came here forty-four years ago, this was a smaller place, but, though Wesleyan may live a thousand years, there never will be bigger men than the men we found here then. I would like to go down the list and speak of them all out of the reverence that the years have brought to me and to my comrades of the old class of 1885. Let me mention three names—Rice, Winchester, Atwater —what a trinity—Rice, Winchester and Atwater! Two of them have passed into the great beyond; but—thank God! —we have here today one of the three, learned, interesting, stimulating in his class room; a scientist without superior in the world; a gentleman, kindly, sweet, sympathetic in his personal relations; he gave to us all who were here that greatest of all inspirations—that we, the young men who stood before him, might grow up to be something like William North Rice.

I am not going to ask him to say anything, but only to rise that we may rise also and give him our tribute of respect and affection.

(Professor Rice and the whole assembly rise.)

No system of education can ever outgrow personality.

Doctor Judd mentioned the inferiority complex. I heard a story the other day about a baseball manager who needed a short stop; and he sent out a scout to roam the bushes in search of a short stop who could play baseball.

And he got a wire by and by, "I have found a good short stop. He plays ball well, but he has an inferiority complex." And the manager wired back promptly, "Bring him on. If he can play ball I don't care what kind of an automobile he drives."

Now, we slip from automobiles by natural sequence into the idea of machinery; when the name Carnegie is announced we think of great industries, of furnaces, immense machines, of sliding levers and tremendous wheels and power which changes raw material into finished product and sends it out through the markets of the world. But Mr. Kipling has said that a machine cannot love; it cannot pity; it cannot forgive. There is where the human heart and the human spirit reign alone. And along with this name Carnegie goes another idea—for part of his great fortune was devoted to a foundation which would further stimulate and make possible those things which originate in spiritual and heart impulses that no machine can ever produce. And we have the honor today to have the President of the Carnegie Corporation with us on this auspicious occasion, to honor you, Mr. President, and to give you the best wishes of his organization. We shall have the pleasure now of hearing Doctor Frederick Paul Keppel, President of the Carnegie Corporation.

Response

Frederick Paul Keppel
President of the Carnegie Corporation

Mr. Toastmaster, I wonder if I may cover the confusion which very often occurs at this stage of the program when a man finds that his speech has been made, not once, but two and a half times ahead of him, by reciting in your hearing another variant of the Scotch joke. Five Aber-

deenians found themselves in a meeting which they had been given to understand was to be of an entirely discursive character. They were greatly shocked when, at a certain point in the proceedings, a collection was announced; but with true racial resource quickly recovered and solved the difficulty by their senior member fainting and his mates kindly and reverently carrying him out.

The reason I am here today is because a very dear friend of mine asked me to come, and I wonder if it would be entirely in order to drink his health—Frank Nicolson.

(All drink to the health of Dean Nicolson.)

Now, to go back to these previous addresses, it occurs to me that in the aggregate they prove a little too much for an occasion of this kind, because, if the liberal arts college, of which Wesleyan is the center of our interest today, is all that it is said to be—why, the installation of a president is merely an incident in our educational annals. But I am here today from the even more barbarian state than Illinois—from New York—to say that I think it is an event—an event of the very greatest importance for the whole country. And I say so for this reason—we have in our minds generally a picture of the liberal arts college, a very nice picture. It stands for four years during which a young man can feel his way, a place of general rather than specific preparation for the great world outside. It appears that nothing in this uncertain world is more certain than the permanence of the college, if we judge from the rapid increase in wealth and the great pressure of students. When I was an undergraduate the problem of the college was to get more students; nowadays it is evidently to get fewer. But here is the point, as I see it—we have this picture—it is fine; but there are precious few places today in this country where there is any very close resemblance between the picture and the reality. When you

get west of these Allegheny Mountains, to which reference has been made, you find growing up at a terrifically rapid pace a whole system of junior colleges which cover only two years; partly because of the forward push of the strong high schools, and partly because a very considerable number of the old liberal arts colleges cannot make the grade in the four years and have decided that two is better. If you look at the programs of the so-called liberal arts colleges today you will find the professional and pre-professional elements so strongly recommended as to become practically obligatory; they occupy, in the aggregate, a very great share of the whole program. Based upon the curricula of a large number of colleges, for the B. A. degree,—taking the country as a whole, professional and vocational work fills up very nearly one-third of the whole aggregate offerings of those colleges. Even where the course is still not so closely identified with the means of making a living rather than general preparation to live, we find, if we really look, that a considerable number of the young men who enter do so with a purpose which they are perfectly willing to admit—first, to acquire friends, who will be pleasant anyway, and may be useful; second, to acquire a certain social dexterity in dealing with people, which also is pleasant to possess and may be very useful. If they can, they will avoid any undue intellectual pressure. That is not what they come for.

Now, all that being so, if the old-fashioned liberal arts college represented something—and it is about the only rung we have contributed in America to the educational ladder—if it represented something—it is tremendously to our interest that the relatively few places where there is some resemblance between the picture and reality should be under the guidance and the direction and the inspiration of people who will carry the experiment into a demontsra-

tion; because, in spite of everything the old-fashioned American college is on trial. I am speaking of the college for boys. Probably President Neilson will tell you the girls are all right. It is tremendously important. And for that reason, I think that this day marks a very important event in American education.

So far, indeed, you might think that we were inaugurating a dogma or a formula. Of course, what we are doing actually is installing a human being; and, fortunately, a very human being. If this occasion were not so solemn I think he might be referred to as a regular fellow. I can give you many reasons why it seems to me he is an admirable choice to have made. I will give you only three. In the first place, he is young. The relation between him and the students cannot help but be a different one and a closer one for that reason. Of course, I ought to add immediately that youth is not a matter of the calendar—we are all equally young in heart in this room—but it is not a bad thing to have the calendar on your side, too. I wonder if you know the somewhat recent definition of middle age. "Middle age is that period, sometimes prolonged in duration, when you will be just as good as you ever were in a day or so." Fortunately for Wesleyan, President McConaughy does not have to wait for the "day or so." He is here now at the top of his game.

In the second place, he knows something about education. He has studied it professionally. It has flowed through the whole process of his academic life. As a matter of fact, it is a very striking thing to note how many there are of the men who are making their mark at the head of the universities and colleges today whose scholarly training has been in the field of education. Off-hand, I can think of the presidents of Columbia University, the University of Minnesota, the University of Washington, Purdue Univer-

sity, the University of Iowa—and there are doubtless many others. It doesn't do a bit of harm for your president to know something about education.

And there is always the difference between theory and practice. Not only does he know about it in theory, but he has proved, by the hue and cry that went up from Illinois when he was called from there, that he can run a college. And that is something to know.

Nobody, even in these days of modern methods, has, I think, made a deep analysis of the president's job. I wish somebody would. I will venture to guess that, when the doctrine is established on this matter, it will be proved that the factors of success are not wholly the large and more conspicuous virtues and characteristics and attributes, but it will depend very much on certain general balances and qualities; and also upon the presence of certain of the, perhaps, humbler — will we call them? — "tricks of the trade." I once saw President McConaughy in action for just a moment at a meeting in Chicago. One of those pests who infest educational and other gatherings came up to him and said, "Good morning, Mr. President. You cannot tell my name." And President McConaughy looked him in the eye and said, "You can't spell my name, can you?" That rather simple anecdote describes the presence of a certain quality without which success is impossible on this kind of a job. For that reason, and for a lot of other reasons, I am quite sure that this is an occasion on which we can congratulate Mr. McConaughy and we can congratulate Wesleyan—about which I may know some more some of these days, because one of my sons has announced that this is where he wants to go—and we can congratulate ourselves as believers in and lovers of the old-fashioned liberal arts college of the United States.

Remarks of the Toastmaster

You will all be interested to know that the legal profession, and indeed, all of the people of America, owe a great debt of gratitude to the Carnegie Corporation, represented by Doctor Keppel, for a recent gift to the American Law Institute, of one million dollars, to furnish the means for carrying on the work undertaken by that Institute in restating some of the law under which we live; not the statutory law, but the common law, as interpreted and declared by the courts of the forty-eight states of this Union. That work is of commanding importance; it has just commenced; and no one can overestimate the importance to the legal profession and to the people at large of the undertaking which has been made possible by the generosity of the Carnegie Corporation. That is only one of the things which that Corporation has been doing to stimulate and carry on intellectual effort and moral uplift all over the world.

We have been running into the Scotch a little today—naturally enough—and may I use a Scotch anecdote to illustrate somewhat imperfectly the feeling of friendliness and neighborliness which the men of Wesleyan have for the men of other colleges.

There was a banquet recently held in the Highlands, with some Englishmen present. Thinking that hospitality made some demands upon him in that direction, Andy McDonald, the local barrister, spoke in highly complimentary terms of the English people; for which some of the other Scots reproved him after the dinner. One of them said, "Andy, a mickle of praise would have been

quite sufficient, but you gave them a muckle." "Oh," says McDonald, "We should not forget that they helped us win the war."

Now, in the same spirit of liberality, and perhaps with a little larger diameter, we welcome today the representatives of the other colleges, who have come here to pay their respects to this institution and to wish the new president God-speed in his great undertaking. And from what institution could there come a more welcome guest than Fair Harvard! If the light ever shines anywhere it is at Cambridge. A son of Harvard, Mr. Heywood Broun, whose column you sometimes read, a few days ago paid his tribute to his alma mater, Harvard, for the breadth of instruction and the open door there presented. And he told how, although the head of the department of political science was himself opposed to most of the socialistic doctrines, yet he invited one of the advocates of that system of political philosophy to address the class of which Mr. Broun was a member, in order that the students might have a fair chance to hear that side of the question presented by one who believed thoroughly in it. I am not going to read all that Mr. Broun said, because there is a whole column. I will read the last sentence because I think that gives a very just and fine tribute to the spirit of Harvard of which I have been speaking. "Education is nothing if it gives a man anything less than the opportunity and the equipment to choose for himself those things which he will believe."

At Cambridge the door of the human mind is thrown wide open and there the sunlight of truth is forever shining.

We will now have the pleasure of listening to Doctor Lowell, President of Harvard.

Respone

Abbott Lawrence Lowell
President of Harvard University

We meet today to celebrate the advent of a new leader in an institution that in six years will have fulfilled a century of earnest work; nearly one hundred years of fruitful teaching; almost a century of common aspiration and endeavor by a band of scholars; and we may well ponder on the tie that holds such men together and binds them to a single end. Their pursuits are often far apart, far as the various realms of human thought, and yet their aim is one.

Around King Arthur's hall sat many knights, and when they planned to seek the Holy Grail each to his comrades seemed fairer than before. The cup was seen by some of them, but none could bring it back. Men do not come together now to seek the Grail, but with an object not less sacred, to seek for truth. It lies not here or there but everywhere, nor can it anywhere be found entire. The scholar threading his hidden path finds of it traces and fragments from time to time; and hears with joy the far-off hail of colleagues who in other roads unknown to him have also found a grain of everlasting truth. With patient haste he presses on his never-ending search; conscious that if all truth should be revealed the sacred quest would cease. New truth lies all about him to cheer his labors, but only at infinity is it complete. Seeking and imparting truth provides the link that binds the scholars in their work, and eternally will hold them. Sacred it is, for if the mysteries of nature and the human mind are works of God, exploring them is searching for the Holy Grail.

The Order of the Academic Procession

THE ACADEMIC PROCESSION

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SENIOR CLASS MARSHAL—*Frederick Chynoweth Thomas, Jr., '25*
THE SENIOR CLASS

ALUMNI MARSHAL—*Franklin Thomas Kurt, '95*
THE ALUMNI

FACULTY MARSHAL—*Paul Holroyd Curts*
THE FACULTY

TRUSTEE MARSHAL—*Karl Pomeroy Harrington, '82*
THE TRUSTEES
REPRESENTATIVES OF SECONDARY SCHOOLS
SPECIAL GUESTS

PRESIDENTS' MARSHAL—*Henry Merritt Wriston, '11*
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HEADS OF INSTITUTIONS
THE GOVERNOR OF CONNECTICUT
THE SPEAKERS
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HENRY CHARLES SPEED, B. D., Minister, Baptist Church, Middletown.

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Middletown, Conn.
Installation of James
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